ELIOT'S
Logic Primer

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ELIOT'S
Logic Primer

Of the LOGIC PRIMER *one hundred and fifty copies have been printed and the type distributed. This is*

*No.*_____

The Burrows Brothers Company

JOHN ELIOT

The Logic Primer

Reprinted from the Unique Original of 1672

With Introduction by

Wilberforce Eames

CLEVELAND
THE BURROWS BROTHERS COMPANY
1904

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Introduction

THE little book of which a reprint is offered now, for the first time, to the collector, is one of the rarest of early American publications. Only one copy is known to have survived the lapse of time, out of the edition of one thousand which was printed by Marmaduke Johnson at his press in Cambridge, Massachusetts, in 1672, and this one has strayed far from the place of its origin, being now preserved in the British Museum, where it bears the press-mark 526. a. 40.

Dr. J. Hammond Trumbull, in his

Origin and Early Progress of Indian Missions in New England (Worcester, 1874), pp. 23, 40, made an error in stating that the British Museum copy belongs to the Grenville Collection. He also made the statement, which was repeated by Mr. H. R. Tedder in the *Dictionary of National Biography*, vol. xvii. (1889), p. 194, that there is another copy in the Bodleian. On writing to the librarian, however, in 1889 and again recently, answer was received both times that the Bodleian does not possess the book. Mr. Tedder was the first one to mention the fact that the primer is in Indian, with interlinear translation.

The original edition measures about three inches and three-eighths in

height, by two inches and a quarter in width, and contains forty leaves not paged, with sheet-marks A to E in eights, including the blank leaf before the title. The running heading of each page is *The Logick Primer*. In 1889 the whole book was photographed, by permission of the authorities of the British Museum, at the expense of the late James C. Pilling, of the Bureau of Ethnology at Washington, in an edition of six copies, and from one of these photographic reproductions the present reprint is made.

At the time when this book was first published, John Eliot had been engaged for twenty-six years in educational work among the Massachusetts Indians. He began to teach them in

their own tongue in 1646, and he had translated into their language, and had seen through the press, the whole Bible, two editions of a Catechism, a Primer, Baxter's *Call to the Unconverted*, Bayly's *Practice of Piety*, a grammar of the Indian language in English, and some minor publications. He was therefore well qualified by knowledge and experience for the undertaking of "a lecture in logic and theology," which he started at Natick in 1670. Writing to the Corporation in London "for the promoting and propagating of the gospel of Jesus Christ in New England," on September 20, 1670, he says:

"And seeing they must have Teachers amongst themselves, they must

also be taught to be Teachers: for which cause I have begun to teach them the Art of Teaching, and I find some of them very capable. And while I live, my purpose is (by the Grace of Christ assisting) to make it one of my chief cares and labours to teach them some of the Liberal Arts and Sciences, and the way how to analyze, and lay out into particulars both the Works and Word of God; and how to communicate knowledge to others methodically and skillfully, and especially the method of Divinity."* To his friend, the Hon. Robert Boyle, he also wrote on September 30,

* Eliot's *Brief Narrative of the Progress of the Gospel amongst the Indians in New-England, in the Year 1670* (London, 1671), p. 5.

about his work among the Indians: "I have undertaken and begun a kind of academical reading unto them, in their own language, thereby to teach the teachers and rulers, and all that are desirous of learning."*

It was in furtherance of the above plan that the *Logic Primer* was prepared. In September, 1672, the Commissioners of the United Colonies in New England, meeting at New Plymouth, directed Mr. Hezekiah Usher to pay £6, "out of the Indian Stocke in his custody," to Marmaduke Johnson for printing, stitching, and cutting one thousand Indian *Logic Primers*.

The school of logic and theology at

* Thomas Birch's *Life of the Honourable Robert Boyle* (London, 1744), p. 431.

Natick flourished for several years under Mr. Eliot's guiding care, until it was broken up by the fierce war of 1675 – 76 with King Philip, sachem of Pokanoket and of all the Wampanoags. In this war many of the Indian Bibles and other books were lost or destroyed by fire, and probably the *Logic Primer* suffered with the rest. At any rate, when the Indians had returned to Natick, and Mr. Eliot had resumed his work among them there, he complained of the loss of books. After much delay, he obtained permission to have new editions printed of the Bible and of some of the other Indian works. The *Logic Primer*, however, was not reprinted.

Eighteen years after the publica-

tion of the book, Mr. Eliot rested from his labors, May 21, 1690, in the eighty-sixth year of his age. From that time on, the Indian educational work rapidly declined, and soon came to an end altogether, while the Indian language itself became practically extinct before the end of the eighteenth century, the use of English having superseded it. Some remnants of the native tribes who were taught by Eliot still survive on the Indian reservations of Massachusetts, but they are now mostly of half-breed stock, having intermarried for many years with the negroes.

It is believed that the present reprint will be of interest to the historian as well as to the philologist, as a

memento of the great "Apostle to the Indians," and of the race of aboriginal Americans who once possessed the land.

WILBERFORCE EAMES

NEW YORK, December 15, 1903.

ELIOT'S
Logic Primer

M[armaduke] J[ohnson]

Cambridge, Massachusetts

1672

Text reprinted from a photographic copy in the possession of the Bureau of American Ethnology; title-page reproduced direct from the unique original in the British Museum

W. 438. 2 Me

THE W. 438.

Logick Primer.

Some Logical Notions to initiate the *INDIANS* in the knowledge of the Rule of Reason; and to know how to make use thereof.

Especially for the Instruction of such as are Teachers among them.

Composed by *J. E.* for the use of the *Praying Indians.*

The use of this Iron Key is to open the rich Treasury of the holy Scriptures.

Prov. 1. 4. *To give subtilty to the simple; to the young man knowledge and discretion.*

Printed by *M. J.* 1672.

These few short Logicall Notions *are onely for a Thrid, to lead my Readings to them, and to guide them to follow me through the principal and moſt uſefull* Principles, *whereby they may be in ſome meaſure enabled to underſtand, open, and improve the plain things of the Kingdome of* Chriſt Jeſus *revealed in the Scriptures. And touching theſe Notes, I may ſay as the Eunuch ſaid to* Philip, *Acts* 8. 31. How can I underſtand them, unleſs ſome man ſhould guide me? *Lord Jeſus help me to help them, that they may come to the knowledge of thy Truth! What I have done is weak. To form* Words of Art, *is a work that requireth time and judgement. I have adventured to break the ice; Lord raiſe more able Workmen to follow, and to mend both the Foundation and Building.*

Logick.

Anomayag.

Logick the Rule, where
ANomayag ne kukkuhwheg, ne
by every thing, every
naſhpe niſhnoh teag, kah niſhnoh
Speech is compoſed, ana-
keketookaonk moowamoo, kah kogáh-
lyſed, or opened
kenaanumoomoo, aſuh woſhwunu-
to be known.
moooo wahtamunak.

Of Logick three parts.
Anomayag niſhwe chippai.

Firſt part teach.
1. Negonne chippai kukkuhkooto-

eth us *ſingle* *Notions.*
munkqun ſiyeumooe wahittumooaſh.

Second *part* *teach-*
2. Nahohtoeu chippai kukkuhkooto-
eth us *bindingly* *to compoſe*
munkqun moappiſſue moehteauunat
Notions, *to make* *every*
wahittumooukiſh, ayimunat niſhnôh
kinde of *Propoſition.*
eiyane pakodtittumooonk.

Third *part* *teach-*
3. Niſhwe chippai kukkuhkooto-
eth us *to compoſe* *Propoſi-*
munkqun moéhteauunat pakodtittu-
tions, *by* *bonds,*
mooongaſh, naſhpe moappiſſuongaſh,
binding *words,*
kah moappiſſue kuttoowongaſh,
to make *a Speech.*
ayimunat keketookontamóonk.

A Speech two fold.

Keketookontamóonk neeſe chippiſſu.

Firſt Syllogiſtical, ar-

1. Negonne ogguſanukoowae, we-

guing.

quohtóonk.

Second Large, order

2. Nahohtoeu ſepapwoaeu kohkônu-

ly diſcourſe.

mukiſh keketookaongaſh.

Theſe ſeen

Yeuſh naumukiſh *Gen.* 1, 1, 2.

Theſe words are ſingle

Yeuſh kuttoowongaſh ſiyeumoe

Notions.

wahittumooaſh.

God, created, in begenning, heaven,

God, ayum, weskekutchiſſik, keſuk,

earth: earth, not formed,

ohke: ohke, matta kukkenauuneunk-

nothing in it; *dark-*
quttinno, monteagwuninno; pohken-
neſs, *upon* *deep*? *the Spirit of God*
num, woskeche moonóe: Naſhauanit,
moved *upon* *waters.*
popomſhau, woskeche, nippekontu.
Theſe *words* *binding*
Yeuſh kuttowongaſh moappiſſue
words.
kuttoowongaſh:

And, *was*, *or*, *again*, *but*, *another*,
Kah, mo, aſuh, wonk, qut, onkatuk,
like, *for*, *but*, *as*, *in*,
netatup, newutche, webe, neane, ut,
ſo, *the*, *for this cauſe is it.*
nemehkuh, ne, newaj, ſun, &c.

By *theſe* *ſingle* *No-*
Naſhpe yeuſh ſiyeumooe wahittu-

tions four Propoſitions
mooaſh yauunaſh pakodtittumooongaſh
compoſed.
moappiſſuaſh.

In beginning created
1. Weske kutchiſſik ayum God
heaven earth. This affirmative
keſuk kah ohke. Ne noowae
general Propoſition.
wameyeue pakodtittumooonk.

Earth was not form-
2. Ohke mo matta kuhkenauinne-
ed nothing in it. This
unkquttinno, & monteagwuninno. Ne
Negative ſpecial compound
quenoowae nanaſiyeue neeſepiskue
Propoſition.
pakodtittumóonk.

Darkneſs upon deep
3. Pohkenum woskeche moonói.

This Affirmative general Propo-
Ne noowae wameyeue pakodtittu-

ſition.
mooonk.

Spirit moved upon
4. Naſhauanit popomſhau woskeche

waters. This Affirmative general
nippekontu. Ne noowae wameyeue

Propoſition.
pakodtittumooonk.

All ſingle Notions are
Wame ſiyeumooe wahittumooaſh

Pairs which inlighten
nequtayittumooaſh niſh wequohtoad-

each other, them onely.
tumooaſh, & niſh webe.

Twenty *Notional*
Neeſneechagquottaſh wahittumooe
Pairs, *two*
nequtayittumooaſh, kah neeſe
parts.
chippiſſuaſh.

Some *agree together.*
1. Nawhutche weetoooadtumooaſh

Some *diſſent from each other.*
2. Nawhutche chachaubooomooaſh

Theſe *conſenting* *Pairs.*
Yeuſh weetoooadtumooe nequtay-
ittuaſh.

Cauſe.
1. { Ne ohteauahteunkiſh.
Cauſed
kah nawamoouk.

Subject.

2. Noh wadchanuk.
   Adjunct.
   Nene wadchiik.

Notation by name.

3. Wuttinnoowae weſuonk.
   The named.
   Ne weſuonganuoouk.

4. *Conjugats.*
   Paſukqunneetumooaſh.

5. *Equals in quantity.*
   Tatupukkukqunaſh.

6. *Equals in number*
   Tatupehtaſhinaſh.

7. *Like in quality.*
   Tatupinneunkquodtaſh.

Whole

8. Mamuſſeyeuoouk.
   Parts.
   Chaupag.

General.

9. Wameyeuoouk.
Special
Nanaſeyeuoouk.

Definition.

10 Neteagwunnuoouk.
Defined
Neaunak.

Diviſion.

11 Chachaubenumoouk.
The Divided.
Chachaupag.

12 *Relates.*
Tohquauwadtuog.

Teſtimony.

13 Wauwaonk.
The thing teſtified.
Ne wauwamoouk.

Theſe diſſenting No-
Yeuſh chachaubooomooe wahittum-
tions.
ooaſh.

More great.
1 { Nano mohſag.
Then that leſs.
Onk ne peaſik.

Leſſer.
2 { Nano peaſik.
Then that greater.
Onk ne mohſag.

3 { *Unlike.*
Mattatupinneunkquodtaſh.

4 { *Diverſe.*
Chippinneunkquodtaſh.

5 { *Contraries.*
Penooanittumooaſh.

6 { *Contradicters.*
Pannoowohtoadtuaſh.

7 { *Deſtroyers of each other.*
Pagwanittuaſh.

Firſt *Pair* *concerning*
Negonne nequtayittuonk papaume
Cauſes. *Theſe* *four.*
ohteauahteunkiſh. Niſh yaunnaſh.

Efficient.
1 Noh keſteunk.

Matter.
2 Neteagooooonk.

Form.
3 Nehenwoncheyeuoouk, & ne anakauſuahteunk.

End.
4 Newajeyeuoouk.

The cauſed *ſometimes* *named*
Nawamoouk moomanſh uſſoweeta-
by *the* *cauſe* *where*
mun naſhpe ne ohteauahteunk ne

by *it is made known.* *This*
nafhpe wahteauwahettumoo. Ne
ſee
naumuk

Heaven *earth*
Gen. 1. 1. Keſuk kah ohke niſh
Effects, *becauſe* *made*
keſteomukiſh, newutche wahettu-
known *by* *the* *Efficient.*
mooaſh nafhpe noh keſteunk.

called *the*
Gen. 6. 14. Ark hettamun netea-
mattered, *becauſe* *argued*
gwaſſinnuoouk, newutche wahittumoo
by *the* *Matter,* *wood*
nafhpe ne teagooooouk, Gopher mehtug
Pitch.
kah pittu.

called *the*
Gen. 6. 15. Ark uſſoweetamun nehen-

thing formed
wonche yeuoouk kah ne anakauſuah-
becauſe argued by
teunk, newutche wahittumoo naſhpe
its Form; ſo long, ſo
wuttinteauonk; neſahteag, neanooh-
broad, ſo
quekiſhkag, kah ne anooqueſpoonoh-
high.
kog.

Veſſels for their end
Rom. 9. 21. Wiſhquaſh wajteau-
or uſe, one to honour, another
unaſh, paſuk quttianatamunat, onkatuk
to diſhonour.
miſhanantamunat.

The Efficient two fold.
Noh keſteunk neeſechippiſſu.

The Principal.
1 Noh nahnaunneyeuoouk.

The Inſtrument where by he
2 Auwohteaonk ne naſhpe wu- *wrought.*
tuſſen.

the principal
Pſal. 33. 6. God nahnauneyeuoo *Efficient, his Word Inſtru-*
noh keſteunk, ukkuttooonk, ne wutau- *ment. So*
wohteaonk. Netatup 1 *Sam.* 17. 49. *Judg.* 15. 15. *Exod.* 22. 24. *Pſal* 2. 2

Efficients ſometimes two.
Neg keſteunkig moomanſh neeſuog. 1 *Sam.* 14. 14.

Sometimes many.
Moomanſh moonaog, 2 *Sam.* 1. 4. 2 *Sam* 5 3.

Sometimes accidentally doth it.
Moomanſh koſhkome wutuſſen. *Deut* 4. 42. *Deut.* 19. 5.

Two *Cauſes*
Neeſinaſh ohteauahteunkiſh

outward woskeche-yeuooaſh { *The Efficient* Noh keſteunk. *The End.* Newajeyeuoouk.

The End *from* *cometh*
Wajeyeuooue wutch oomoooo

the heart *of the principal*
wuttahhut nahnaunneyeue noh

Efficient, *therefore* *he did work*
keſteunk, kah newaj ukkeſteauun

that Effect.
ne keſteunk. *Gen.* 6. 19. *&* 2. 8, 15. *Numb.* 10. 2. *Exod.* 25. 8.

Ends *ſometimes*
Newajeyeuukiſh moomanſh moo-

many *but* *the chief is* *the laſt*
naaſh, qut nahnaunneyeuoo majiſh

great End, the
kah ne mohſag wajeyeuoouk, ne
glory of
wuſſohſumóonk God, 1 *Cor.* 10. 32

The two other Cau-
Neſinaſh onkatoganaſh ohteauah-
ſes internall, theſe from
teunkiſh anomiyeuaſh, kah niſh wutch
cometh the Eſſence Be-
oomoooo wutohtóonk kah wuttea-
ing of the cauſed.
gwaſſinóonk ne nawamoouk. *Exod.* 25. 36, 37, 38, 39, 40.

The Matter is firſt;
Teagooooouk negonneyeuoo, kah
the general matter of the
wameyeue wutteagwaſſinóonk nawa-
cauſed hence cometh.
moouk newutch oomoooo. 1 *Sam.* 6. 4, 17, 18. *Numb.* 10. 2. *Gen.* 2. 7.

Matter in two fold No-
Teagoooouk neeſe chippiſſue wahit-
tion
tumoo.

The firſt, remote
1 Negonneyeue, kah noadtappue
Matter
teagooooonk.

The laſt neareſt Matter.
2 Majiſh kah paſwappue teagooonk.
Eccleſ. 3. 20. with *Job* 19. 26. *Exod.*
25. 3, 4, 5, 6, 7.

The Form that diſtinguiſheth and cauſ-
Nehenwoncheyeuoouk kah ana-
eth action, is an internall
kauſuahteunk, ne anomiyeue oh-
Cauſe, where by it
teauahteunk, ne naſhpe nehen-
is diſtinguiſhed, and acteth
wonche chachaubappu, kah anakauſu

to do that which it is made for.
uſſenat ne wajeyeuoouk. *Ex.* 25. 10, 16, 17. *Eph.* 2. 21, 22. *Col.* 2 19. *Eph* 4 16.

Every thing its good acting
Niſh noh teag wunanakauſuonk
from cometh the form,
wutch oomoooo nehenwoncheyeuoouk,
therefore the form is the moſt
& newaj nehenwoncheyeuoouk nuk-
excellent cauſe.
kome ohteauahteunk

Concerning the cauſed.
Papaume nawamoouk.

The cauſed inlighten the
Nawamooukiſh wequohtauunaſh niſh
Cauſes whence they
ohteauahteunkiſh, niſh wutch
come.
oomooaſh. *Gen. cap.* 1. wame *Job* 36.

weehque wohkukquoſſik ne book; manaaſh Pſalmſaſh, *Pſal.* 136. pannuppu.

The ſecond Pair.

2 Nahohtoeu nequtayittuonk.

The Subject inlighteneth the

Noh wadchanuk wequohtauun nene-

Adjunct: two fold.

wadchiik: kah neeſe chippai.

The Subject receiving

1 Noh attumunont, *Gen.* 6. 5.

The Object.

2 Ne adt aſemuk, *Gen.* 6. 2.

The Adjunct inlightneth or argueth

Nene wadchiik newequohtauun

the Subject two fold.

noh wadchanuk, & neeſe chippai.

That which is joyned to the Sub-

1 Ne moſogquehtunk wadcha-

ject.

nukqut.

The Act upon the Object

2 Uſſeonk ut ne adt aſemuk. *Gen.* 1. 2. *Pſal.* 1. 1.

Third Pair.

3 Naſhwe nequtayittuonk.

Notation of the name argueth

Wuttinnoowaeweſuonk ne wequoh-

the thing named This ſee

tauun noh weſuonganuoouk. Ne naumuk *Mat.* 1. 21. 23. *Gen.* 29. 32, 33, 34, 35 *Gen.* 30. 18—24 *Gen.* 35. 18.

Fourth Pair.

4 Yaue nequtayittuonk.

Conjugats which argue

Paſukqunneetumooaſh niſh wequoh-

each other.

toadtumooaſh. 2 *Tim.* 3. 13. *Titus* 3. 3. *Rom.* 3. 26.

Fifth *Pair.*

5 Napanna tahſhe nequtayittuonk

Equals in bigneſs *argue each*

Tatupukkukqunaſh, niſh wequahet-

other.

tumoouukiſh. *Pſal.* 36. 6. *Pſal.* 103. 11. *Ezra* 9. 6. *Exod.* 30. 34.

Sixth *Pair.*

6 Nequtta tahſhe nequtayittuonk

Equals in number *argue each*

Tatupehtaſhinaſh niſh wequohtoad-

other.

tumooukiſh. *Gen.* 15. 5. *Gen.* 22. 17. *Gen.* 32. 12. *Gen.* 42. 49.

Seventh *Pair*

7 Neſauſuktahſhe nequtayittuonk

Things like in quality *which*

Tatupinneunkquſſumooaſh niſh

illuſtrate each other.
wequahettumooukiſh. *Pſa.* 37. 35. 1 *Pet.* 2. 2. *Pro.* 26. 9. *Exod.* 16. 31.

All *Parables*
Wame ogqueneunkquſſuongaſh.

Eighth *Pair.*
8 Shoſuk tahſhe nequtayittuonk.

Whole *parts* *which*
Mamuſſeyeuoouk kah chaupag niſh *illuſtrate each other.*
wequohtoadtumooaſh. 1 *Kin.* 6. 38. 1 *Cor.* 12. 12, 14, 20. *Rom.* 3. 12. weehque 19. *Mat.* 3. 5. *Pſal.* 33. 7. *Gen.* 1. 9.

Ninth *Pair.*
9 Paskoogun tahſhe nequtayit.

General *Special*
Wameyeuoouk & nanahſeyeuooukiſh *argue each other.*
niſh wequahettumooaſh. *Pſal.* 8. 6,

7 8. *Pſal.* 50. 10, 11. *Job* 1. 3. *Gen.* 13. 2. *Gen.* 2. 9.

Tenth *Pair*

10 Piuk nequtayittuonk.

Definition *defined*

Neteagwunnuoouk kah neaunak,

argue each other

niſh wequahettumooaſh. *Gen.* 2. 7. 1 *Cor.* 15. 45. 1 *Tim.* 6. 3. *Heb.* 11. 1.

Eleventh *Pair.*

11 Nabo nequt nequtayittuonk.

Diviſion *the divided*

Chachaubenumoouk & chachaupag

illuſtrate each other.

niſh wequohtohittumooaſh. *Gen.* 1. 6, 14, 18. *Gen.* 49. 7, 27. *Joſh.* 13. 6, 7. *Joſh.* 18. 5.

Twelfth *Pair.*

12 Nabo neeſe nequtayittuonk.

Relates argue each other.

Tohquauwadtuog wequohhettuog. *Mal.* 1. 6. *Col.* 3. 18—22.

All Pairs are Relates.

Wame nequtayittuonafh tohquauwadtumoafh.

Thirteenth Pair.

13 Nabo nifhwe nequtayittuonk.

Witneſs the witneſſed.

Wauwaonk kah ne wauwamoouk. *Acts* 10. 43. *Rom.* 1. 9. & 2. 25. & 8. 16.

Scripture proofs are Teſtimonies

Wuttinnoowae provyeuongafh wauwamooafh. *Rom.* 12. 19.

Diſſenting Notions.

Chachaubooomooe wahittumooafh.

Firſt Pair.

1 Negonne nequtayittuonk.

More great, then that leſs: theſe
Nano mohſag, onk ne peaſik: niſh
argue each other.
wequohtoadtumooaſh. *Pſal.* 40. 12. *&* 69. 4. *Prov.* 11. 31. with 1 *Pet.* 4. 18. *Mat.* 6. 30. *Luk* 7. 26. *Rom.* 5. 9, 10, 17, 20. *Phil.* 1. 14. 1 *Pet.* 1. 7.

Second Pair.

2 Nahohtoeu nequtayittuonk.

The leſſer, then that greater; which
Nano peaſik, onk ne mohſag; niſh
argue each other.
wequohtoadtumoaſh. *Gen.* 31. 10. *Eph.* 3. 18. *Ezra* 9. 13. *Job* 11. 6. *Prov.* 17. 7. *&* 19. 10. *Iſa.* 40. 17. 1 *Cor.* 12. 23. *Job* 25. 5, 6. 2 *Cor*, 12. 15.

Third Pair.

3 Niſhwe nequtayittuonk.

Unlike each other, which
Mattatupinneunkquſſumunoo, niſh

argue each other.
wequohtoadtumooaſh, *Pſal.* 32. 9. *Exod.* 15. 11. *Deut.* 4. 32, 33, 34. 1 *Sam.* 26. 15. 1 *King.* 10. 20. *&* 18. 44. 2 *Kin.* 13. 7. *Job* 20. 7. *Pſal.* 1. 3.

Fourth Pair

4 Yaue nequtayittuonk.

Diverſe, which

Chippinneunkquodtaſh, niſh we-
argue each other.
quohtoadtumooukiſh. *Gen.* 40 23. *Lev.* 26. 18, 44. *Deut.* 1. 32. *&* 29. 4. *Judg.* 10. 13. *Jam.* 2. 10, 11. *Gal.* 2. 20. *Hab.* 3. 18. *Heb.* 4. 15.

Fifth Pair

5 Napanna tahſhe nequtayittuonk

Contraries, which argue

Penooanittumooaſh, niſh wequohto-
each other.
adtumooaſh. *Lev* 26. 21, 23, 24, 27, 28,

40, 44. *Ezek.* 16. 34. *Mat.* 14. 24. *Acts* 17. 7. & 26. 9. *Gal.* 5. 17. *Rom.* 11. 24.

Sixth *Pair.*

6 Nequtta tahſhe nequtayittuonk

Contradicters, *which*

Pannoowohtoadtumooaſh, niſh we-

argue each other.

quohtoadtumooaſh. *Act.* 13. 45.

Seventh *Pair.*

7 Neſauſuk tahſhe nequtayit.

Deſtroyers, *which* *illuſtrate*

Pagwanittumooaſh, niſh wequohto-

each other

adtumooaſh. *Rom.* 6. 2. *Luk.* 15. 32. *Joh.* 9. 25. *Mat.* 11. 5. *Eph.* 5. 14. *Rom.* 13. 12. *Eph.* 2. 5.

Hitherto *the firſt* *Logick*

Yeu wehque negonne Anomayag

Part.

chippai.

Second part teach-
Nahohtoeu chippai kukkuhkooto-
eth us bindingly to compoſe
munkqun moappiſſue moehteauunat
Notions, to make every
wahittumœoukiſh, ayimunat niſhnoh
kinde of Propoſitions.
eiyane pakodtittumooonk.

Propoſitions many
Pakodtittumœongaſh mœcheke chip-
fold.
paiyeuaſh.

1 Niſhnoh pakod- *Every Pro-* *poſition is* tittumooonk
- *Affirmed, or* Noowae, aſuh
- *Negative.* Quenoowae.

2 Naneeſwe *Both*
- *True, or* Wunnomwae, aſuh
- *Falſe.* Pannoowae.

General *Pro-*

3 *And all* Wonk wame { Wameyeue pakodtittum- *poſitions* *or* ooongafh; afuh *Special* Nanahfiyeue.

Single *Propo-*

4 *Again all* Wonk wame { Pafukooe pakodtittum- *ſitions*; *or* ooongafh; afuh *Compounded.* Neefepiskue.

Compounded *Propoſitions*

Neefepiskue pakodtittumooongafh, *two fold.*

neefe chippai.

Conjunct *Propoſitions*

1 Moehteaue pakodtittumooonk *by bonds*; *as*

nafhpe moappiffuonk; kah, wonk, netatup, newutch, &c.

Disjunct *Pro-*
2 Chachaubenumooe pakodtittum-
poſition, by a disjoyning word;
oonk, naſhpe chachaubappiſſuonk;
as
aſuh, qut, matta, &c.

Theſe ſee
Yeuſh naumukiſh

Neither he hath ſinned,
Joh. 9. 3. Matta yeuoh matcheſu,
nor his parents: the Efficient and
aſuh oochetuonguh: noh keſteunk kah
Effect. Efficients two;
ne keſteomuk. Keſteunkig neeſuog;
Compoſed, by a Negative,
moappiſſuog, naſhpe quenoowae,
Special, Compound, Diſ-
nanaſiyeue, neeſepiskue, chachau-
junct Propoſition.
benumooe pakodtittumooonk.

Again, But that the works of
Wonk, Qut wutche anakauſuongaſh
may be made known in him.
God woh wahukqutaſh yeu ut.
The End the Ended com-
Wajeyeuoouk kah ne wajteauſik moap-
poſed in affirmative, ſpecial, ſingle
piſſuog noowae, nanaſiyeue, paſukooe
Propoſition
pakodtittumoooonganit.

I muſt do the
Ver. 4. Mooche nutuſſen wutana-
works of him that ſent me, while
kauſuongaſh noh anoonukqueh, aſh
day. The Efficient, the Ef-
keſukod. Noh keſteunk, kah ne keſ-
fect the Act the Object,
teomuk, uſſeonk kah ne adt aſemuk,
the Adjunct Time: All
kah ne wadchiyeue ahquompi: wame

theſe Notions compoſed in
yeuſh wahittumooaſh moappiſſuaſh
affirmative, ſpecial, ſingle pro-
noowae, nanaſiyeue, paſukooe pakod-
poſition.
tittumooonganit.

Again, Night cometh, then
Wonk, nukkon peyaumoo, neit
none can work The Sub-
woh mo howan anakauſu. Noh wad-
ject Adjunct compoſed
chanuk kah nenewadchiik moappiſſu-
in a Negative, generall, ſingle
aſh quenoowae, wameyeue, paſukooe
propoſition.
pakodtittumooonganit.

Acts two,
Ver. 5. Uſſeongaſh neeſinaſh, kah
Objects compoſed in
niſh adt aſemukiſh moappiſſuaſh

Affirmative ſpecial propoſi-
noowae nanaſiyeue pakodtittumoo-
tion.
onganit.

Three Acts
Ver. 6. Niſhwinaſh uſſeongaſh kah
three Objects, Efficient
niſh adt aſemukiſh, kah noh keſteunk
Inſtrument, Adjunct
kah auwohteaonk, kah wadchiyeue
Time, compoſed in Affirmative,
ahquompi, moappiſſuaſh noowae,
ſpecial compound propoſi-
nanaſiyeue neeſepiskue pakodtittu-
tion.
mooonganit.

The Act Object
V. 7. Uſſeonk kah ne adt aſemuk.
Notation of Name, Efficient
Wuttinnoowae weſuonk, noh keſteunk

Effect; *theſe* *com-*
kah ne keſteomuk; yeuſh moappiſſu-
poſed by *two* *Affirmative* *ſpe-*
aſh naſhpe neeſinaſh noowae nana-
cial *propoſitions*
ſiyeue pakodtittumooongaſh.

Hitherto *ſecond* *Logick*
Yeu weehque nahohtoeu Anomayage
part.
chippai.

Third *part* *bindingly* *to*
Naſhwe chippai moappiſſue moeh-
compoſe *propoſitions* *to*
teauunat pakodtittumooongaſh ayimu-
make *a Diſcourſe.*
nat keketookontamóonk.

Two *fold* *Diſcourſe.*
Neeſe chippag keketookontamóonk.

Syllogiſticall *Speech*
1 Ogguſanukoowae Keketoo-
Diſcurſive kontamó-
2 Sepapwoae onk.

Syllogiſticall *diſcourſe*
1. Ogguſanukoowae keketookaonk
its parts *three.*
wutchippiyeumaſh niſhwinaſh.

Major *propoſition.*
1 Mohſag pakodtittumooonk.

Minor *propoſition.*
2 Pawag pakodtittumooonk.

Concluſion inlightened *looked*
3 Wequoſſumoomoouk, naumoo-
on.
moouk.

Alſo *but* *three* *ſingle*
Wonk webe niſhwinaſh wahittum-
Notions *in* *every* *Syllo-*
ooaſh niſh noh ut ogguſanukoowa-

giſm. *Subject.* *Predi-*
onganit. 1. Ne Teag. 2. Ne Koot-
cate. *The light, or*
numuk. 3. Wequohtóonk, aſuh
Argument. *Theſe may be ſeen*
ootſinnooonk. Niſh woh naumukiſh.
Q. *Their Infants* *Believers*
Nat. Uppeiſſeſumoh wanamptogig,
may they be Baptized? *A Yea.*
ſun woh kutcheſſumóog? Nux, woh
This Affirmative gen-
kutcheſſumóog. Ne noowae wame-
eral *Propoſition.*
yeue pakodtittumooonk.
Herein, the Subject, Infants of
Neut, ne teag, uppeiſſeſumoh
Believers; *Predicate, may be*
wanamptogig; Ne kootnumuk, woh
baptized.
kutcheſſumóog.

The light or Argument
Wequohtóonk, *Act.* 2. 38, 39.

proceedeth from the Adjunct,
wutch oomoooo nene wadchiik,

Becauſe the Promiſe belongeth
Newutche quoſhodtuonk wutah-

unto them.
tauuneau.

Syllogiſm.
Oggufanukoowaonk.

Every one to whom belongeth
Niſhnoh paſuk noh wadtiheit

the Promiſe may be baptized.
quoſhodtuonk woh kutcheſſumau

But the Promiſe belongeth
Qut quoſhodtuonk wuttaiheeu

to Believers their Infants.
wanamptog kah wunneechanoooh

Therefore Infants of Believers
Newaj wunneechanoh wanamptogig
may be baptized.
woh kutcheſſumóog.

Another Argument.
Onkatuk wequohtóonk, *Act.* 2. 41

As did the Primitive Church,
Ne aſehetteup negonne moeuwee-
we may do
komonk, ne woh nutuſſenan.

But the Primitive Church
Qut negonne moeuwehkomonk
did baptize their Infants
kutcheſſumuppanneg uppeiſſeſumoh.

Minor Propoſition I
Pawag pakodtittumooonk noowe-
prove.
quohtauun.

They who gladly re-
Nag weekontamwe attumu-

ceived thoſe counſelling
nukeg yeuſh kogahqutteae kuttoo-
words did the thing.
wongaſh ne wutuſſeneau.

But the Primitive Church
Qut negonne moeuweekomunk
gladly received
weekontamwe attumunuppanneg
thoſe words.
yeuſh kuttoowongaſh.

Therefore the ſame they did.
Newaj ne wutuſſeneau.

Another Argument,
Onkatuk wequohtóonk, *Act.* 2. 39

Becauſe Gentiles received
Newutche Gentilſog attumunuppan-
the ſame Baptiſmal Inſtitution.
neg ne nan kutcheſſumoe naumatuonk.

Every one to whom belongeth
Niſhnoh paſuk noh wadtiheit

the Promiſe may be baptized.
quoſhodtuonk woh kutcheſſumau
But the far off Gentiles when they
Qut noadtue Gentilſog wanamptamo-
believe, the Promiſe belongeth to them
hettit, quoſhodtuonk wuttaiheeu
their Infants.
kah wunneechanoh.
Therefore the Infants of Believ-
Newaj uppeiſſeſumoh wunnamp-
ing Gentiles may be baptized
tamoe Gentilſog woh kutcheſſumóog.
Again, falſely
Wonk, *Joh.* 9. 16. Jewſog pannoowae
oppoſed Chriſt, ſay-
wutayeuukkonouh Chriſtoh, noowa-
ing, He came not from
hettit, Matta wutch oomoooo Godut,
becauſe he breaketh the
newutche pohquenum Sabbath.

Syllogiſm.

Oggufanukoowaonk.

He that breaketh cometh
Noh pohqunuk Sabbath-day matta

not from
wutch oomoooo Godut.

But this man breaketh the
Qut yeuoh Chriſt pohquenum Sab-

Therefore
bath day. Newaj, &c.

Anſw I deny the Minor Pro-
Namp. Nukquenoowam pawag pak-

poſition; *it is a falſe Pro-*
odtittumooonk; pannoowaeu pakod-

poſition did not break the
tittumooonk. Chriſt matta pohquenum Sabbath-day.

Three *Syllogiſticall*
Niſhwinaſh ogguſanukoowae
forms.
wuttinniyeuongaſh.

A poſitive *Syllogiſm.*
1. Ponamoe ogguſanukoowaonk.

A ſuppoſitive *Syllogiſm.*
2. Channoowae ogguſanukoow.

A disjunctive *Syllogiſm*
3. Chachaubooe ogguſanukoow.

Again, *poſitive* *Syllogiſms*
Wonk, ponamoe ogguſanukoow.
three *forms.*
niſhwinaſh wuttinniyeuongaſh.

Firſt *poſitive* *form when*
1. Negonne ponamoe wuttinni-
the *Propoſitions* *neither*
yeuonk pakodtittumoooongaſh matta

alike begin nor
netatuppe wajkutchiſſinuhhettit aſuh
end, becauſe the
wohkukquoſhinuhettit newutche we-
Argument is the Subject in the Major,
quohtóonk teagoooo ut mohſag ut,
Predicate in the Minor Pro-
kah ne kootnumuk pawag pakodtit-
poſition. This ſee
tumooonganit. Ne naumuk,
All the Elect
2 *Theſſ.* 2. 13. Wame uppepena-
of ſhall be ſaved:
moomoh God piſh wadchanóog
the Argument, becauſe hath
wequohtóonk, newutche Chriſt um-
redeemed them
manoowhouh.

Syllogiſm

Oggufanukoowaonk.

All Redeemed by

Wame ummanoohwhomoh Chriſt

ſhall be ſaved.

piſh wadchanóog.

But all the Elect of

Qut wame uppepenamoomoh God

are redeemed by

ummanoohwhouh Chriſt.

Therefore all the Elect of

Newaj wame uppepenamoomoh

ſhall be ſaved.

God piſh wadchanóog.

Second poſitive form,

2. Nahohtoeu ponamoe wuttinni-

when both Propoſitions

yeuonk, naneeſwe pakodtittumoooon-

alike end; *be-*

gaſh netatuppe wohkukquoſhinaſh, ne-

cauſe the Argument is the Predicate
wutche wequohtoonk ne kootnumuk
in both Propoſitions.
ut na neeſwe pakodtitumoooonganit.

This ſee
Ne naumuk
We may not ſuffer
Lev. 19. 17. Matta woh kuttena-
any to ſin The
numoh howan matcheſenat. We-
Argument; *Becauſe ſin*
quohtoonk; newutche matcheſeonk
oppoſeth the Law of
ayeuuhkontam wuttinnaumatuonk
God.

Syllogiſm.
Ogguſanukoowaonk.

We may not ſuffer any to
Matta woh kuttenanumoh howan ne

oppoſe *the Law of*
ayeuuhkontog wuttinnaumatuonk
God.

But every ſin oppoſeth
Qut niſh noh matcheſeonk ayeuuh-
the Law of
kontam wuttinnaumatuonk God.

Therefore we may not ſuffer
Newaj matta woh kuttenanumoh
any to ſin.
howan matcheſenat.

Third poſitive form,
3. Niſhwe ponamoe wuttinniyeu-
when both Propoſitions
onk, neeſwe pakodtittumooongaſh
alike begin, becauſe
netatuppe kutchiſſinuhettit, newutche
the Argument is the Subject in both
wequohtoonk ne teagoooo ut naneeſe

Propoſitions *This* *ſee*
pakodtittumoóonganit. Ne naumuk
Some *poor*
1 *Cor.* 1. 27, 28. Nawhutche matche-
in this *world* *ſhall* *be*
kuog yeu ut muttaohket piſh wad-
ſaved *in heaven.* *The Argument,*
chanoog keſukqut. Wequohtoonk,
becauſe *they believe.*
newutche wunamptamwog

Syllog.
Oggufanukoowaonk.

Some *Believers* *are*
Nawhutche wanamptogig matche-
poor in this *world.*
kuog yeu ut muttaohket.

But *all* *Believers* *ſhall* *be*
Qut wame wanamptogig piſh wad-
ſaved *in* *heaven.*
chanoog ut keſukqut.

Therefore ſome poor in
Newaj nawhutche matchekuog mut-
this world ſhall be ſaved in heaven
taohket piſh wadchanoog ut keſukqut.

Hitherto poſitive Syl-
Yeu weehque ponamoe ogguſa-
logiſms Now Suppoſitive
nukoowaongaſh. Yeuyeu channoowae
Syllogiſms, thus are.
ogguſanukoowaongaſh, yeu n nih.

In the Major Propoſition
Ut mohſag pakodtittumoooonganit
the Argument is ſuppoſitively put to
wequohtoonk channoowae ponamun
the thing proved. Then in
ne woh wequohtauomoouk. Neit ut
the Minor Propoſition the
pawag pakodtittumoooonganit we-

Argument is affirmed *This*
quohtoonk noowae ponamun. Ne

ſee.
naumuk

We muſt beware of
Heb 3. 12. Woh nutahqueteauun

unbelief *The Argument*
mat wunnamptamoonk. Wequohtoonk

cometh from the Effect be-
wutch oomoooo ne keſteomuk, ne-

cauſe it driveth us from
wutche kutamaoohkunkqun wutch
Godut.

Syllogiſm.
Oggufanukoowaonk.

If Unbelief driv-
Tohneit mat wunnamptamoonk kuta-

eth us from then we
maookunkqun wutch Godut, neit woh
muſt beware of it.
nutahqueteauun.

But Unbelief driv-
Qut mat wunnamptamoonk kutama-
eth us from
ookunkqun wutch Godut.

Therefore we muſt beware of it
Newaj woh nutahqueteauun.

Again, if Unbelief
Wonk,tohneit mat wunnamptamoonk
cometh from an evil heart, then
wutch oomoooo matchet metahhut, neit
we muſt beware of it.
woh nutahqueteauun.

But it cometh from an evil
Qut oomoooo wutch matchet me-
heart. Therefore
tahhut. Newaj, &c.

Laſtly concerning disjunctive Syl-
Majiſh papaume chachaubooae oggu-
logiſms, is thus
ſanukoowaonk ne n nih.

The Major Propoſition disjunc-
Mohfag pakodtittumooonk chachau-
tively ſpeaketh; then the Minor
booae kuttoomoouk; neit pawag
affirmeth one denieth the other;
noowau paſuk, kah quenooau onkatuk;
or denieth one affirmeth
aſuh quenooau paſuk, kah noowau
the other This ſee
onkatuk. Ne naumuk

Either make the
Mat. 12. 33. Aſuh ayimook meh-
tree good its fruit
tug wunnegen kah ummeechummuonk

good, or make evil the tree
wunnegen, afuh ayimook anit metug
his fruit evil
kah ummeechummuonk anit.

But your fruit is evil
Qut kummeechummuonk anit.

Therefore you are evil
Newaj kummatchetum.

Or But your fruit
Afuh, Qut kummeechummuonk
is good. Therefore you are good.
wunnegen. Newaj koo eetum.

Again, Either you are dili-
Wonk, afuh kummenu kenittea-
gent, your field is clean,
éninnu, kah kutohteuk pahketeauun,
or you are idle, your
afuh kuffefegenamwaenin, kah kutoh-
field with weeds overgrown.
teuk moffonog wuttittannekinneau.

But your field is clean.
Qut kutohteuk paketeauun.

Therefore you are diligent
Newaj kummenuhkinitteaenu.

Or, But your field with weeds
Aſuh, qut kutohteuk moſſonog
over grown.
wuttittannekineau.

Therefore you are idle.
Newaj kuſſegenamwaenin.

Again, either you pray keep
Wonk, aſuh kuppeantam kah kup-
holy the or you
pahketeauun Sabbath-day, aſuh matta
pray not, keep not holy the
kuppeantam, & matta kuppahketeauun
Sabbath-day.

But you keep holy
Qut kupahketeauun Sabath-day.

Therefore you pray.
Newaj kuppeantam.

Or, but you keep not holy the
Aſuh, qut matta kuppahketeauun Sabbath-day.

Therefore you pray not.
Newaj matta kuppeantam.

Hitherto concerning Syllo-
2. Yeu weeque papaume ogguſan-*giſticall Speech Now*
ukoowae keketookaonk, yeuyeu *concerning large Methodicall*
papaume ſepapwoae kohkonumukiſh *Diſcourſe. And of this*
keketookontamooongaſh. Kah ne *two parts.*
neeſe chippai.

Firſt orderly to
1. Negonne kohkonumukiſh miya-

lay together Notions Propoſi-
numunat wahittumooaſh & pakodtit-
tions: This is perfectly done in
tumooongaſh: kah yeu pahke n nih ut
in every wiſe hu-
Bibleut, & niſhnoh waantamwe woſ-
mane if any wiſe-
ketompae bookut kah howan toh waan-
ly make or wiſely
tamwe aſit booke, aſuh waantamwe
teacheth this he doth
kuhkootomwehteadt, ne wutuſſen.

Second part, to ana-
2. Nahohtoeu chippai, kogahkena-
lyſe open Propo-
numunat kah woſhwunumunat pakod-
ſitions Arguments.
tittumooongaſh kah wequohtoongaſh.
Alſo to open Propo-
Wonk woſhwunumunat pakodtittum-

ſitions by ſingle No-
ooongaſh naſhpe ſyeumoot wahittum-
tions, which by compoſed:
ooaſh, niſh naſhpe moehteauunaſh;
this chiefly I deſire to
kah yeu nahnaunne nukkod kukkuh-
teach you, whereby you may
kootomauonumwoo, waj woh koowoſh-
open the Word of
wunumwoo wuttinnoowaongaſh Godut
help us!
Bibleut. Lord Jeſus aninnumaiinnean!

Pahke wahteauunat uttiyeu Oggu∫anukoowae wuttinniyeuonk auwokonat, kah wonk o∫oowunumunat wuttinniyeuonk.

WAme pakodtittumooongaſh niſh woh naumoomooaſh & wequohtomooaſh, aſuh

Noowae, wameyeue pakodtittumooongaſh.

Quenoowae, wameyeue pakodtittumooongaſh.

Aſuh, Noowae nanaſiyeue pakodtittumooongaſh.

Quenoowae nanaſiyeue pakodtittumooongaſh.

1. Neit natwontaſh, noowae wameyeuoouk pakodtittumooonk yeu naumoo-

moo nafhpe negonne oggufanukoowae wuttinniyeuonk.

2. Quenoowae wameyeuoouk pakodtittumooonk, neit neefinafh yeufh natwontafh.

1. Wequohtoonk quenoowayeuoouk, neit woh nnih ut nahohtoeu wuttinniyeuonganit.
2. Wequohtoonk noowayeuoouk, neit woh nnih nafhpe negonne, afuh nafhpe nahohtoeu wuttinniyeuonk.

3. Noowae nanafiyeuoouk pakodtittamooonk, neit woh n nih nafhpe negonne afuh nifhwe wuttinniyeuonk.

4. Quenoowae nanafiyeuoouk, kah wequohtoonk quenoowayeuoouk, neit woh n nih nafhpe nahohtoeu, afuh nifhwe wuttinniyeuonk.

Nifh naumukifh.

1 *Pet.* 2. 2. Kodtantamook fogkodtungane wuttinnoowaonk God. Noowae, wameyeue pakodtittumoo-onk; wequohtoonk, woh ne nafhpe ke nafhpekineau.

Ogguf. 1.

Ne nafhpekhikqueog woh nukkodtantamumun.

Qut wuttinnoowaonk kenafhpekinahikqun.

Newaj woh nukodtantamumun.

Afuh 2.

Ne kodtantamoe teagwas, ne nafhpekhikqueog.

Qut wuttinnoowaonk kenafhpekinahikqun.

Newaj woh nukkodtantamumun.

1 *Cor.* 6. 9. Matcheuffecheg matta auog kefukqut. Wameyeue pakodtittumooonk; wequohtoonk newutche matta aiuskoiantamwog; quenoowae wequohtoonk.

Ogguf. 1

Aiuskoiantogig auog kefukqut.

Matcheuffecheg matta aiuskoiantamwog.

Newaj matta auog kefukqut.

Afuh 2.

Auongcheg kefukqut aiuskoiantamwog.

Matcheuffecheg matta aiuskoiantamwog.

Newaj matta auog kefukqut.

Onkatuk wequohtoonk netatupe, newutche wunnamptamwog.

Ogguſ. 1.

Mat wanamptogig matta auog keſukqut

Matcheuſſecheg matta wanamptamwog

Newaj matta auog keſukqut.

Aſuh 2.

Auoncheg keſukqut wunnamptamwog.

Matcheuſſecheg matta wunnamptamwog

Newaj matta auog keſukqut.

1 *Cor.* 1. 21, 22. Nawhutche waantamwog matta wunnamptamwog. Quenoowae nanaſiyeue pakodtittumooonk; wequohtoonk nanaſiyeuoo, Scribſog kah Greekſog.

Ogguſ 3.

Scribſog kah Greekſog waantamwog.

Qut Scribſog kah Greekſog matta wunnamptamwog.

Newaj nawhutche waantamwog matta wunnamptamwog.

Mat. 7. 22, 23. Nawhutche peantogig matta wadchanoog. Quenoowae nanaſiyeue pakodtittumooonk; wequohtoonk newutche anakauſitcheg matcheſeonk.

Ogguſ. 1.

Anakauſitcheg matcheſeonk matta wadchanoog.

Qut nawhutche peantogig anakauſitcheg matcheſeonk.

Newaj nawhutche peantogig matta wadchanoog. 3.

Judas peantam.

Qut Judas matta wadchanau.

Newaj nawhutche peantogig matta wadchanoog

Aſuh 3.

Nawhutche anakauſitcheg matchefeonk peantamwog.

Qut anakauſitcheg matchefeonk mat wadchanoog.

Newaj nawutche peantogig matta wadchanoog.

Prov. 10. 1. Waantamwe wunnaumoniin weekontamwaheau oofhoh. Mattammagwe wunnaumoniin nooheau ohkafoh. Naneefwe noowae wameyeue pakodtittumooongafh.

Ogguſ. 1.

Noh noſweetauont ooſhoh wekontamwaheau.

Qut waantamwe wunnaumoniin noſweetau ooſhoh.

Newaj waantamwe wunnaumoniin weekontamwaheau.

Aſuh 3.

Noh noſweetauont ooſhoh weekontamwaheau.

Qut noh noſweetauont ooſhoh waantamwe wunnaumoniin

Newaj waantamwe wunnaumoniin weekontamwaheau ooſhoh.

2. Mattammagooe wunnaumoniin nooheau ohkaſoh.

Ogguſ.

Noh niſhkeneunkquok aſit nooheau ohkaſoh.

Qut mattammagwe wunnaumoniin niſhqueneunkquok pſſu.

Newaj mattammagoo nooheau ohkaſoh

Aſuh 3.

Noh niſhkeneunkquok aſit mattamagoo

Noh niſhkeneunkquok aſit nooheau ohkaſoh.

Newaj mattammagoo nooheau ohkaſoh.

Pſa. 119. 3. Wunnanumoog matta kodtoue matcheſecheg. Quenoowae wameyeue pakodtittumooonk; wequohtoonk, newutche wunnamptamwog.

Ogguſ. 1.

Wanamptogig matta kodtoue matcheſeog.

Qut wunnanumoog wunnamptamwog.

Newaj wunnanumoog matta kodtue matcheſeog.

Aſuh 2.

Kodtoue matcheſecheg matta wunamptamwog.

Qut wunnanumoog wunnamptamwog

Newaj matta kodtoue matcheſeog.

Aſuh 3.

Wanamptogig matta kodtue macheſeog

Qut wunnamptogig wunnanumoog.

Newaj wunnanumoog matta kodtoue matcheſeog.

Pſ. 119. 93. Matta noowowunantam kuttinnoowaonk. Quenoowae wameyeue pakodtittumooonk; wequohtoonk newutche nukquaquakqhukqunafh.

Ogguſ. 1.

Ne quaquakqhikqueog matta noowowunnantam.

qut wuttinnoowaonk kukquaquakhikqun

Newaj matta woh noowowunnantam.

Aſuh 2.

Matta woh noowowunnantam ne quaquakqhikqueog.

Qut wuttinnoowaonk nukquaquakqhikqun.

Newaj matta woh noowowunnantam.

Pſa. 119. 6. Matta woh nutakodchem. Quenoowae wameyeue pakodtittumoonk; wequohtoonk, newutche noowomantam wuttinnoowaonk.

Ogguſ. 1.

Womontog wuttinnoowaonk matta akodchu.

Qut noowamantam wuttinnoowaonk.

Newaj matta woh nutakodchem.

Aſuh 2.

Matta woh howan akodchu womontog wuttinnoowaonk.

Qut noowomontam wuttinnoowaonk.

*N*ewaj matta woh nutakodchem.

Pſa. 119. 9. Wuskenin woh pahketeauun ummayaſh? noowae,

wameyeue pakodtittumooonk; wequohtoonk, nunnukquſſit naſhpe wuttinnoowaonk.

Ogguſ. 1.

Noh nunnukquſſit ummayaſh naſhpe wuttinnoowaonk woh uppahketeauunaſh ummayaſh.

Qut wuskenin woh nunnukquſſit ummayaſh naſhpe wuttinnoowaonk.

Newaj wuſkenin woh pahketeauun ummayaſh.

Aſuh 2.

Pahketeunkig ummayaſh nunnukquſſuog naſhpe wuttinnoowaonk.

Qut wuſkenuog woh nunnukquſſuog ummayaſh naſhpe wuttinnoowaonk.

Newaj wuſkenuog woh pahketeaunaſh ummayaſh.

Pſa. 119. 11. Matta woh nummatcheenneh God. Quenoowae, wameyeue pakodtittumooonk, wequohtoonk, newutche nutadtahtauun wuttinnoowaonk ut nuttahhut.

Ogguſ 1.

Noh adtahtunk wuttinnoowaonk wuttahhut matta woh matcheunneheau Goduh.

Qut nutadtahtauun wuttinnoowaonk ut nuttahhut.

Newaj matta woh nummatcheunneheau Goduh

Aſuh 2.

Noh kodtantog matta matcheunneheonat Goduh, woh adtahtauun wuttinnoowaonk ut wuttahhut.

Qut nutadtahtauun wuttinnoowaonk ut nuttahhut.

Newaj matta woh nummatcheenneh Goduh.

Pfal 119. 16. *Matta woh noowowunnantam wuttinnoowaonk. Quenoowae wameyeue pakodtittumooonk; wequohtoonk, newutche nooweekontamwah nuhhóg ut wuttinnoowaonganit.*

Ogguf. 1.

Noh weekontamwaheont wuhhogkuh ut wuttinnoowaonganit, matta woh wowunnantam.

Qut noowekontamwaheau nuhhog ut wuttinnoowaonganit.

Newaj matta woh noowowunnantamun

Aſuh 2.

Noh kodtantog matta wowunnantamunat wuttinnoowaonk, woh weekontamwaheau wuhhogkuh na ut.

Qut nooweekontamwaheau nuhhog na ut.

Newaj matta woh noowowunnantam wuttinnoowaonk.

Rom 8 1. *Appehtauoncheg Chriſtoh, matta woh awakompanaog Quenoowae wameyeue pakodtittumooonk; wequohtoonk, newutche matta aſuhkemoogig meyaus wonk, newutche aſuhkauaog Naſhauanit.*

Ogguſ 1.

Nag matta aſuhkauoncheg meyaus, qut Naſhauanit piſh matta awakompanaog

Qut appehtauoncheg Chriſtoh matta aſuhkauog meyaus qut Naſhauanit.

Newaj matta woh awakompanaog.

Aſuh 2.

Nag matta woh awakompanaog, matta aſuhkauhettit meyaus qut Naſhauanit.

Qut appehtauoncheg Chriſtoh matta aſuhkauog meyaus qut Naſhauanit.

Newaj matta woh awakompanaog.

1 Joh. 4 1. *Ahque wunnamptok niſhnoh Naſhauanit. Qenoowae nanaſiyeue pakodtittumooonk; wequohtoonk, newutche pannoowae Naſhauonganog noowahettit nen Naſhauanit*

Ogguſ. 1.

Pannoowae naſhauonganog matta woh noonamptauoog.

Qut nawhutche naſhauonganog pannoowae naſhauonganog.

Newaj ahque wunnamptok niſhnoh naſhauanit

Aſuh 2.

Matta woh noonamptauun pannoowae naſhauonk.

Qut nawhutche naſhauonganog pannoowae naſhauonganog.

*N*ewaj ahque wunnamptok niſhnoh naſhauanit

Aſuh

*P*annoowae naſhauonk matta woh noonamptauoh.

*P*annoowae naſhauonganog no [. .] neenawun naſhauanittoomun [. . .]

Newaj ahque wunnamptok [niſhnoh] naſhauanit.

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